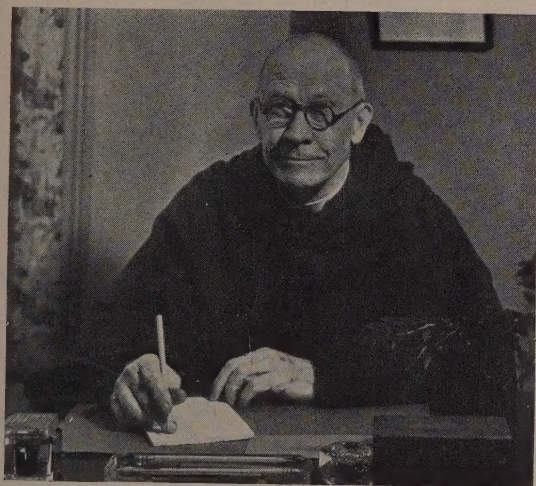


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of the Pacific

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FATHER HUGHSON
MEMORIAL ISSUE

May, 1950

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HOLY CROSS MAGAZINE
West Park, N. Y.

The Holy Cross Magazine

May



1950

Militant Mystic

BY GREGORY MABRY

MAY the Angels lead thee into Paradise; and the Martyrs receive thee at thy coming and bring thee into the holy city Jerusalem; may the choirs of Angels receive thee, and mayest thou, with Lazarus once poor, have everlasting life," sang the monks of the missionary Order of the Holy Cross as they entered the body of Shirley Carter Hughson in the arching monastery chapel to his grave in the greensward by its side. A little while, yet triumphant, for a fearless warrior Christ, after eighty-two years of aggressive action, had laid down his lance and knelt to his accolade.

Shirley Carter Hughson, a many-faceted man: plenary priest, pre-eminently a religious, spiritual athlete, inquisitive student, profound scholar, assiduous author, illuminating instructor, compelling preacher, fabulous missionary, confessor to thousands, a master director of souls, builder of both spiritual and material temples to God, sagacious administrator, indefatigable in his labors, worthy yoke-fellow of Father Huntington, for nearly sixty years a companion-in-arms with the doughty Bishop Manning in defense of the Faith—a marching soldier of the Cross.

Father Hughson was the builder of the Order of the Holy Cross. As one of its oldest living Fathers said, "Father Huntington made Father Hughson, and Father Hughson made the Order of the Holy Cross. He had the organizing and executive gifts without which Father Founder's vision would never have come to full flower. They were the perfect complement of each other."

Dedicated Defects

Father Hughson was described by those who knew him as a child as restless, impetuous, quick-tempered—defects which might have become vices had he not consecrated them to God, Who transformed them into fruitful virtues. But he early had a vision of God which he strove with all his might the rest of his very long life to make real to the eyes of men, and in trying lifted unnumbered souls from earth to Heaven.

To gain a proper understanding of Father Hughson one must need know something of his heritage and early environment. He was a Southerner of Southerners—a South Carolinian, born in Camden two years after the close of the Civil War. Sherman had passed that way, and those who had once lived in

bounty were pinched by want for many necessities. He was the son of a Confederate soldier, Dr. John Scott Hughson, the beloved physician of Sumter, and through his mother, Eliza Randolph Turner (mistakenly given in Stowe's Clerical Directory, 1947, as Sarah Randolph Sumter), a descendant of old "King" Carter of Virginia, and a relation of the Lees. It is more than probable that he, in common with most Southerners of like background, was raised on "pride of family," including the tradition of *noblesse oblige*, which not even postbellum poverty could obliterate.

So it should come as no great surprise that after ordination his first thought should be of the Negro, and that he spent the primal five years of his priesthood seeking out souls of Negroes in the slums of Philadelphia, raising his converts to the full knowledge that they are the sons of God.

After his profession in the Order of the Holy Cross in 1902, at the old monastery in Westminster, Maryland, he spent the years 1906-14 tramping the mountain trails to the coves of Eastern Tennessee, where men

of high passion dwelt in isolation, and by his evangel brought them to their knees for the Prince of Peace. As Prior of St. Andrew's he will remain a part of the tradition of the Tennessee mountains as long as the descendants of the "covites" lift their eyes unto their hills.

For many years to come, although located at West Park, increasingly for the rest of his life he searched the alphabet avenues of New York's lower East Side and the purlieus in the purlieus of Park Avenue in the upper, seeking souls of both Lazarus and Dives in either vicinity.

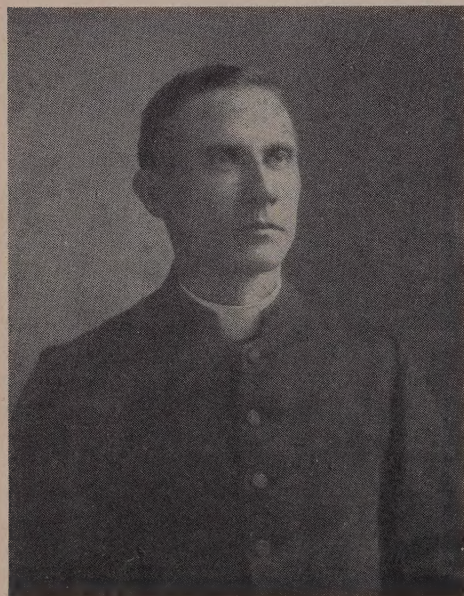
Year in and year out, month after month he made his round of religious houses and their institutions teaching, shriving, counseling, and strengthening souls of priests and nuns, and their charges. Only the Community of St. Mary can know to what extent he molded its life and that of its members during the ten years he was its Chaplain General, and the thirty-seven years he was the Chaplain of its Eastern Province. It was not only its anchor in a great storm which once beset it, but its sail in fair weather. While the late Canon Winifred Douglas taught the Community the beauty of holiness Father Hughson revealed the vistas. They, too, were a rare pair.

For eleven years, 1932-43, he was Chaplain of the New York Branch of the Church Mission of Help, founded by Bishop Manning and Father Huntington; and many were the forlorn girls who learned the courage of him and became other Magdalenes.

With great good cheer he planted the seed of Christ in the hearts of laughing boys at St. Andrew's and Kent Schools; and for forty years guided the girls of the several schools of the Community of St. Mary in the paths of Christian womanhood.

He wove sunless souls in hundreds of threads into the pattern of the Saints. The Episcopal Church has been blessed with so many eminent retreat masters, a medium which requires a very special skill, but none so well passed Father Hughson.

And the fingers of one hand can tell of the American priests who equalled him as a man



FATHER HUGHSON AS A YOUNG PRIEST
Philadelphia, 1897

er. With sure theology and telling phrase not only could but did fill any church in any city of America or England where he preached; and there must have been few he missed in his fifty-three years of Pauline journeys. For perhaps thirty Good Fridays he preached the Three Hours at the Little Church Around the Corner; and waiting worshippers stood in line on the winding path through the garden and up Twenty-ninth Street to Fifth Avenue, hoping for a mission sometime during the devotion. Once a general remarked after hearing Father Hughson preach, "He would have made a great soldier." His companion replied, "He is a great soldier."

The magnificent and far-flung Holy Cross mission centered at Bolahun in hinter Liberia, surely one of the foremost pieces of missionary work done in the name of the Episcopal Church, was his vision and his achievement. Nothing delighted him more than the months he spent there during his regular official visits made as Superior of the Order of the Holy Cross. In his book, *The Green Wall of Mystery*, one senses an insatiable hunger for the souls of the simple children of Africa.

Yet gentle women in drawing-rooms and distended men of affairs were won to Christ by him. It was they, along with wage-earners and the poor, who gave their prayers and their money to him with which to build a priory and large group of school buildings at St. Andrew's, and to dot, in his day, the coves of Tennessee with rough-hewn habitation chapels and social centers; the lovely Cram chapel and novitiate at West Park; and the vista-aisled church, monastery, convent, schools, and hospital at Bolahun; and the "patrol" of chapels, preaching

long years has He lived a hidden life in our hearts. When we forgot Him and well-nigh lost Him, still He was hidden within. The unceasing teaching of His Spirit has been ours, and yet we do not understand the workings of His love. He says to us tentatively, yearningly, wistfully, ye not, ye of all others, ye to whom I have given so much: is it possible that you do not understand?

—S. C. Hughson, O.H.C.

stations, and schools among five tribes in the bush of back Liberia. As a missionary he was infectious. An old Negress, born a slave, overheard him tell the tale of Bolahun at the table she was serving, and when she died a few years later it was found she had willed her life's savings, some five thousand dollars, to Holy Cross in Africa. A dispensary, before which long lines of sick wait daily for treatment, is her memorial.

His Secret Spring

Most of the material in this article appeared in *The Living Church* in a humble tribute entitled "Soldier of Christ," written the day of Father Hughson's Burial Requiem, against a press dead-line. But even as his record was hurriedly put on paper one realized he was not penetrating to the root of the tree which produced the fruit. At that moment it was not possible to see with the clarity which even four months' retrospect now provides, but the deliberate change of title from "Soldier of Christ" to "Militant Mystic" indicates our re-evaluation of his life. Indefatigable soldier of Christ Father Hughson certainly was, yet his Niagara of charity must be explained.

True Christian mystics are not "hearers only," much less mere dreamers, but "doers of the Word," and one may measure the extent of their union with God by their fruit. As one recalls Father Hughson's schools of prayer and re-reads his later books he realizes he led his followers over a trail to a peak he himself knew well. He spoke and wrote of high sierras of spirituality out of personal experience. Recalling conversations and pulpit utterances over the years it seems likely the Father was at ease among the higher peaks of religious experience by 1933. No doubt his steady penitents could confirm this surmise.

When this great priest's achievements are enumerated and reviewed it becomes apparent that beneath all, above all, through all, was a profound mysticism. This may astonish some, because he was so intensely active; he did so many things one could put his finger on. But then the world has hardly ever recognized a Christian mystic while

he lived, for it has little understanding of the Christian meaning of the word.

A hundred years from now when men read his books they will call him a mystic, unmindful of the works which have holden the greater Father Hughson from the eyes of his contemporaries.

What was the course he followed? Sacrifice. He really did lay all that the natural man holds dear at the feet of Christ, withholding nothing; and because of his example he drew others as a magnet to the same altar. It is likely he never asked for but one thing for himself after his profession in religion—to die in his monastery instead of a hospital. It was to be, and what a *Nunc Dimittis!* A former Navy chaplain laid his life at the foot of the Cross in profession the day Father Hughson shed his cross for Paradise. The Father had been most interested in the novice's preparation, and longed to go to the chapel for the troth; but his Superior bade him to keep to the infirmary, a few steps down the corridor from the sanctuary and within ear-shot of the service. Immediately the new recruit to the

Cross laid the pledge of his profession upon the altar he hastened to the veteran of the Cross for his blessing. It was to Father Hughson's final sacerdotal act.

A few chores done, the Community was again in chapel for None, and while they chanted the Office Hymn,

Grant us, when this short life is past,
The glorious evening that shall last;
That by a holy death attained,
Eternal glory may be gained.

the old soldier quietly slipped away to join his beloved Father Founder; Father Allhero of Bolahun; Father Lorey, master missioner to children, and beloved by the sands of them; and Father Mayo the Steadfast—the little guard of the Cross he kept at Westminster, where he made his profession nearly a half century ago. A new soldier had joined the ranks—he could go. Having sacrificed all in this life he went to receive his reward of eternal life. Sacrifice! Yes, he cleared the way for his love sweeping all else aside.

Prayer. He lived prayer until he became prayer. His daily offering of the Holy Sacrifice of the Mass and His Holy Communion, his daily round of the Offices of the Breviary, daily an hour's meditation, which most surely had long since passed over into contemplation, daily searching of the Scriptures and "such studies as help to the knowledge of the same"—it was so he stormed the fortress of Heaven until he broke down the middle wall of partition and laid hold on Paul's sesame of how to "pray without ceasing."

Any one who attended one of his numerous Schools of Prayer, or has read any of his many books, essays, and tracts on asceticism knows he had found the secret of the Saints. While it is likely a number of his books will survive, most surely his last one, *With Christ in God* (1947) will find place on the shelves with the spiritual classics. While he wrote much else in the meanwhile, he spent years in its composition weighing each thought and word time after time again; it is the distilled experience of his long life of prayer. He was close on the heels of Blessed Theresa of Avila and

"Basic English"

FATHER Hughson probably loved travel more than anything in this world, next to saying his prayers. One summer he went with friends on a trip through the Gaspé. They arrived at Cape Chat to find only poor accommodations in an old hotel with a large lobby and a grand set of stairs running up to the second floor. Father Hughson never slept well and the Saturday night carousal of the young blades of the town made slumber impossible. When the noise had continued into the morning something had to be done. Although he spoke no French, Father Hughson was, as ever, master of the situation. Donning the black tunic of his habit over his pajamas and taking his traveling clock, he descended the grand stairs half way, then after attracting the attention of all the occupants of the lobby (no doubt with one of his ear-splitting throat-clearings) he held up the clock in one hand and with the other pointed to the hour. The lobby was cleared immediately.

n of the Cross, although he thought St. Francis of Sales his ideal.

He never rose from his knees to translate devotion to God into service of souls, in spirit he had long since come always before the Great White Throne. And this is the reason he came to accomplish so much work with such full success; and, never to give the fraction of an inch in theology, dogmatic or moral, for he knew his hand whereof he spoke. The rationalist and the materialist found him a hard opponent, and many a man in the past broke lance on the shield of Father Hughson's faith. His long and constant study and persevering prayer made him absolutely confident of the reasons for the faith that was in him. He knew his ground. He knew God's will for him. Never could he have done other than he did, for he could have said with St. Paul, "the love of Christ constraineth us."

His generation is unaware of the part Father Hughson played in a crisis in the Episcopal Church forty years ago and more, as yet the time is not ripe for its telling; sufficient to say that today Episcopalians regard as commonplace things for which Father Hughson risked his ecclesiastical life at that time. Not only did he single-handedly stand the day, but when the smoke of battle cleared he had also made good the right to the eucharistical sacramental and other devotional practices not much contested now. Perhaps no one did more to make the Communion of Saints a living reality to Episcopalians than he did; and he brought Blessed Mary into the consciousness of the Episcopal Church, reseating her in the midst of His people as on the day of Pentecost. For the love of Christ he dared to live dangerously. He had found the truth in prayer. *He* was. His fruits proved he did. Prayer.

The Ardent Aggressor

Father Hughson advanced the lines of the faith—in the slums and favored domiciles of the cities, in the mountains of the South, in the jungles of Africa, in the hearts of individuals and in organized society. We have seen that his inheritance, environment, and temperament had a lot to do with his zeal, and that early in life he showed what a



FATHER HUGHSON AS A YOUNG MONK

power he would have been in other fields of endeavor. But he chose to fling the fire of his nature and the potency of his gifts into the holocaust of the Holy Ghost, from Whom he received a new nature and a new dedication. His was a great conversion—life-long in growth, conviction, and power.

Shirley Carter Hughson was born a Baptist, but he could never bring himself to join that cult, although one may be sure that pressure was not lacking. On graduation from the University of South Carolina, at the early age of nineteen, he chose journalism for his career, going to *The Charleston News and Courier* as a reporter.

In Charleston he was again under the influence of the noted South Carolina priest, the Rev. Dr. John Kershaw, who had interested the gifted young journalist in the Episcopal Church back in his home town of Sumter, and in due course guided him to the Font. Little could his sponsors know that day when the Baptismal waters of grace flowed over the brow of hotspur young Hughson the degree to which he would use the Seven-fold Weapon with which he would later be endowed in Confirmation and yet again in Ordination. Grasping the hand of the son of the Confederate soldier to receive him "into the congregation of Christ's flock," the priest branded him on the brow with his Master's sign, saying, "We do sign him with the sign of the Cross, in token that hereafter he shall

not be ashamed to confess Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end." Little could that priest know the resolute soldier and tireless servant that young journalist would become, for he was to be a Christian disciple who lived his Baptismal Vows to the last letter, and used his Ghostly Endowments up to the hilt, and right to the very end—every hour of every day of his fifty-three years of priesthood.

As the chanting monks bore the old soldier's spent body through the monastery garden to his grave, they made a station at the Great Rood in that pleasant Gethsemane, where he had gazed upon the thorn-crowned Head and lance-pierced Side of his Captain more times than another could know. The

collect said the procession moved on through the concourse of mourners to his waiting bed against the hedge of Golden-Glow. Father Shirley Carter Hughson had already looked into the Face of his Redeemer, and not as a stranger.

May he rest in that peace of God which he fought so hard to bring to the hearts of men.

The Angelus rang.

Valiant is the word for Father Hughson!

"An Ounce of Prevention"

"Father Hughson, did you ever have 'The Man Fever'?" The question was asked just shortly before he died. "Yes," he answered shortly, "I did. I went and made my full confession and I have never been bothered with an attack since."



FATHER HUGHSON AND BISHOP MANNING
(New York Herald-Tribune Photo)

Father Hughson and the Community of St. Mary

1906 - 1949

BY SISTER MARY THEODORA, C.S.M.

I.

FATHER Hughson's connection with our community coincided with nearly the entire period of his monastic career. He had been professed only four years when he was elected Chaplain of our newly-formed and short-lived Southern Province. Later he held the offices of Chaplain General (1908-1918) and of Provincial Chaplain of the Eastern Province (1911-1918). At the expiration of the latter term, he had reached the age of 74 and he begged to be nominated for re-election since he felt the interest of the community demanded the service of a younger man. However, after the election of his successor, the Rev. R. E. Campbell, O.H.C., he still continued some of his ministrations up to within a year of his death. Indeed the last great feat he ever gave was on the Sunday next before Advent, 1948, when he conducted a Quiet Day for the sisters of St. Mary's Convent, Peekskill, giving meditations on the *Four Last Things*. Thus for 42 years our community has been blessed in a continuous and intimate association with a great priest and a great religious,—an association unique and notable in the annals of monasticism.

II.

The duties of a Provincial Chaplain according to our constitutions are simple: they consist in the appointment of confessors and chaplains of all houses directly under the rule of the sisters; the arrangements for retreats; the examination of postulants for profession and novices for profession; acting as counsellor to the Mother and the provincial council. Although our rule of life is largely Benedictine, the constitutions are

modern, and, unlike those of medieval nunneries, assume that sisters are capable of managing their own active works; accordingly it is specifically stated that the chaplain shall have no authority in the details. There have been many instances in the history of religious communities of men as well as of women, where a bishop, abbot, or director has dominated an order, even to the point of changing completely its purpose and character, and it would appear to be no easy matter for a chaplain to steer a safe course between the temporalities and the spiritualities. It is remarkable that Father Hughson with an iron will and powerful personality should have accomplished this delicate feat.

III.

HIS INTERPRETATION OF THE OFFICE

A great Englishman was once described as a "sledge hammer with an aeolian appendage." The same metaphor has sometimes been applied to Father Hughson, but, in our experience, save for a few instances in the early days when he was feeling his way in his first official relations with a community of women, the sledge hammer never appeared. This may be explained in several ways. He had a legal turn of mind and when, at his installation, he responded "I will" to the bishop's words, "Wilt thou maintain the laws and customs of the community as set forth in the *Book of Rule*?", he fully intended to keep his word. He had a deep veneration for our Mother Foundress, whom he often referred to as "that valiant woman," and he had a real respect for our rule of life which he regarded as the expansion and flowering of the original rule

drawn up by her with the help of Dr. Morgan Dix and Father Benson, S.S.J.E. Then, too, there was always an element of southern chivalry in his attitude toward women.

Although he accepted us as we were after forty-one years of corporate life, this does not mean that he was content with the performance of the few prescribed duties; that could never satisfy the urge of his pastoral soul. He had also promised the bishop at his installation to do all in his power "to bring the sisters to the perfection unto which they are called." This he always considered the primary duty of his office and he set out at once to build up the interior life in the individual members.

One of his strongest convictions was that a well-integrated personality was essential for a fitting oblation of one's self to God, and he ever insisted on the full development of the mental faculties. The great blossoming of mysticism in the 14th century can be traced in large measure to the teaching of the early Dominicans in the nunneries as well as the monasteries of Europe. Following

Caught on the Fly

He was vested and ready to go to the altar at St. Mary's Convent, Peekskill, when Father Hughson realized that his reading glasses were lying on the table by his bed at the priests' house. He opened the door to the choir and beckoned to a sister.

"Yes, Father."

"Now there is nothing to get alarmed about. I have forgotten my glasses and see if you can find a pair for me. There is nothing wrong with my eyes except old age."

The nun disappeared to return with the most tiny pair of *pince-nez* on the market. Besides being a large man, Father Hughson had a spreading nose with practically no bridge to it. However this was the only solution. He twisted the glasses onto his nose, grasped the sacred vessels and started across the stone floor to the sanctuary. Midway to the altar the glasses sought freedom and sprang from his nose. Father Hughson inscribed a parabola in the air with his free hand and captured the *pince-nez* between his thumb and forefinger.

the example of St. Dominic, one of the patron saints of Holy Cross, he began once to prepare courses of instruction in theology and the principles of the religious life for the little group of sisters in the south. He was a born teacher and there can be no doubt that these and similar instructions given later at Peekskill to novices and the sisters made a lasting impression. He believed that "reading makes a full man," not only intellectually but spiritually as well. He was always recommending books new and old, with definite courses of study, believing that intellectual growth was an important handmaid to spiritual growth.

He appointed wise and good confessors but he made himself available also, for he felt that he should know the sisters in their individual needs. Many would consider him at his best as confessor and director. He was always patient and gentle; he never condoned wrong doing, but, as has often been said, he made his penitents see things in proper proportion and determine for themselves what was the true ideal course to pursue. Sisters are neither angels nor saints, and, as in any group of human beings, misunderstandings and even injustice may occur. He was remarkably skilful in dealing with such instances, showing sympathy without betraying any partisanship, even when he knew injustice existed. He never wasted time in trying to persuade anyone that things might not be as bad as they appeared: he accepted a situation as it was presented, and diverted attention to the heroic way of leaping over a hurdle in the race.

The office of Chaplain General does not involve the same personal contacts, since it is designed more as a source of final appeal. At the time of Father Hughson's election to this office, the community was passing through a great sorrow and trial. His predecessor, together with several minor chaplains and the Mother General who was Mother of the Eastern Province, despaired of conditions in the Episcopal Church, and deserted us for another fold. Melancholy predictions were spread abroad as to the future both of the American Church and

munity. At this crisis, Father Hughson's unflinching faith in the inherent catholicity of the Anglican Communion, his cheerful courage and his knowledge of the legal technicalities in the process of re-organization were invaluable and helped us to stand like a four-square tower against all assaults, and the community entered upon a decade of its greatest growth in numbers and expansion of influence.

Not only at this crisis, but in succeeding years he proved an invaluable counsellor to us by his gift of wisdom and by his own increasing knowledge of conditions in the Church and in the religious life at home and abroad.

IV.

RELATIONS WITH ASSOCIATES AND CHILDREN

Up to the time that Father Hughson became Chaplain General, he had been a comparative stranger in the New York area. Then, however, the associates came in touch with him through the retreats he conducted, and they immediately laid claim to him as part of their share in the good things of the community. Many sought his counsel, and long friendships were established. At one of their annual meetings they collected funds for the first of his many trips to England and the continent.

Any account of his relations with the community would be incomplete if no mention be made of his contacts with the young women and children in our institutions. C. S. Lewis has said somewhere: "Everywhere great enters the little, and the power to do so is almost the test of its greatness." Father Hughson was an example of this. Many of his finest traits appeared in his intercourse with the schoolgirls. He loved them and enjoyed meeting them solely on informal occasions and telling them stories. He was always dignified, never descending from the proper bearing of the priest and monk, but they felt perfectly at ease with him. They flocked to him for their confessions, and in some cases he was their confessor as long as he lived. They were very naive and never seemed to have any inhibitions in their intercourse



THE MATURE RELIGIOUS

with him: for they always felt his sympathy and interest. He never set an impossible goal, yet he inspired the desire to make the reach exceed the grasp. All his dealing with souls sprang from his great fatherly love. It is doubtless a glorious thing to do one's duty, but the recipient never feels quite happy over something given from a mere sense of duty; a bit of love turns all to gold.

As the years flew by and the children grew to womanhood, they would turn to him when trouble came; some sought his counsel as to vocation, others brought their children for his blessing.

V.

PERMANENT CONTRIBUTIONS

As we look down the long vista of 85 years since the foundation of our community, we can trace the influence of first one and then another chapter and it is natural to ask what will posterity discern as the special contribution of Father Hughson. Even at this short perspective a few points stand out clearly.

He brought the community to the full realization and acceptance of our Catholic heritage. Protestant prejudices lingered on into this century, both in the Anglican Church and in our religious communities, but it is a matter for thanksgiving and encouragement that so much of Catholic life and worship has been restored during the past fifty years. Father Hughson introduced daily communions; Benediction of the Blessed Sacrament; Exposition and Holy Hour; this did much to develop the prayer of simple regard and contemplation. At his suggestion the community adopted the Benedictine *Diurnal and Night Office* which had served as the *Opus Dei* for thousands of religious during 14 centuries. Through his cooperation with Canon C. W. Douglas, the setting of the English words to the traditional plainsong melodies and the singing of the Day Hours were accomplished. A word must be said of the collaboration of these two great men. They were born on the same day; one, in the upland of South Carolina; the other, on the shore of Lake Erie; forty years later they met at Peekskill as chaplain and choir master of the community, respectively. They became great friends and worked together in Catholic

Clubs and Congresses, the Evergreen, Colorado, Summer Conferences as well as our community,—each making invaluable contribution of his own spiritual gifts.

Since each member by her sanctification contributes to that of the whole through time and eternity, Father Hughson's work with individual souls must be considered a permanent contribution. Many have commented with surprise on his ability to handle such a widely different range of individuals,—school children, girls at the Church Mission of Help, men and women of the world, as well as those vowed to religion. The secret lay in his great love of souls and also in the practical application made of one of his favorite parables, that of *The Talents*, to his own ministry. Most of us accept in theory the fact that each has only what is given him, and is responsible for its increase, but in practice many intellectual and even spiritual persons, perhaps unconsciously, develop a sense of snobbery which leads to the contempt of others less favored, and creates fears and inhibitions. There was none of this in Father Hughson. He could rebuke with severity but he never snubbed nor ridiculed; his personality was inspiring. Herein lies the difference between the isolated genius and the great leader of men. He was keen to praise the mental or spiritual gifts of each; it was just as much a matter of interest to help make the two talents four, as to increase the larger capital. Again and again he would refer to this parable in retirement but the greatest lesson was his own practical application of it, a reflection of the condescending love of the great Good Shepherd. The results can be known only at the last day, when those who seemed to have little claim to sanctity, who struggled with quick tempers and bad dispositions offer their increase and hear the "Well done, good and faithful servant," and receive the same reward as those most favored at the beginning.

To those who believe that in spite of the valuable "modern methods," the Church needs the traditional religious life, Father Hughson's most important contribution to the community would seem to be his cons

FIRST God gives His love, and then by exercising that love towards Him we gain still richer gifts, which in their turn produce in us ever greater powers of loving; and so on indefinitely does the interflow of love pass between the Heart of God and the heart of man. He gives His love to us with no other purpose than that it be returned to Him so that He may give it again in ever more abounding streams. He gives us His love just in order that we may have the power of loving Him. We cannot return goodness for goodness or mercy for mercy, but we can give back love for love. God knows that those who love Him are blessed, beyond all measure, by this very love which they receive from Him. It is a divine flood, issuing from the Heart of God, catching up the soul, and the soul's love in its irresistible tide, and bearing it up into the very cycle of love which constitutes the life of the Ever-Blessed and Adorable Trinity Itself.

forceful presentation of the highest monastic ideals. He believed that since the dawn of Christendom there had never been a later call for every form of community life; but, like St. Thomas Aquinas, he considered the so-called Mixed Life the best, and he felt that it was needed today for the sanctification of souls, as a means to the supernatural, and as a power-base of prayer and spiritual energy. He valued the fact that since the restoration of the religious life in the Anglican Communion most orders professing to lead the Mixed Life had been drawn into a disproportionate amount of activity. Like the solar, as the derivation of his name indicates, the religious requires a certain amount of leisure to be used for private prayer, reading, study and contemplation, if his life work is to become the spontaneous

radiation of spiritual power rather than the expression of mere philanthropy or human energy. He insisted on detachment and enclosure, not as Stoic ideals, but as the positive road to peace and joy. We were to be detached and enclosed in order to become attached to something higher and better than the satisfaction of mere human curiosity or desire. With the fervour of a St. Augustine, a St. Bernard, or a St. Francis de Sales, he set before us prayer and love, the two great wings of all spiritual flights, and finally the joy in the restoration of the divine likeness through transforming union, the transformation into an *alter Christus*. No religious community has had any higher teaching than we have received, and great is our debt to Father Hughson; great also is our responsibility in proving faithful to the ideals set before us.



SAINT BONIFACE PREACHING

"Turn Again My Daughters"

Father Hughson and Youth Consultation

Service of the Diocese of New York.

By GEORGE W. VAN SLYCK

YOUTH Consultation Service of the Diocese of New York, Inc., which was formerly known as Church Mission of Help was founded by Father Huntington, O.H.C., in 1911 as a work with young women in New York City. It was natural therefore that Father Hughson who is said to have grown more like Father Huntington after the Father Founder's death, should be his successor in interest in the Agency. In 1933 Father Hughson became Chaplain of the Agency and continued in that capacity for 11 years and was also a member of the Board of Trustees from 1936 until the day of his death.

During the period of his Chaplaincy, Father Hughson brought to the Agency a spiritual vigor and wisdom that left an imprint not only upon those who worked with him, but especially upon the girls whom he saw. His conception of a case work agency under the guidance of the Church was admirably put in an article which he wrote for the *Spirit of Missions*. There he said that the peculiar province of case work agencies under the guidance of the Church was "to fan the divine spark, God in every human heart, into a living flame which will search through the whole being and nature of those we seek to help, making it into the best and highest that God meant man to be. If our work is to endure, we can never lose sight of this aim; and if this quality were eliminated, I think we would find it difficult to justify our separate existence amongst social agencies. . . . It was not that the Church felt herself in any way superior to civic agencies in the particular field in which civic agencies are wont to engage. On the contrary, non-religious agencies ought to be able, along certain lines to do better work, for the reason that both in the organization of the personnel and in the securing of financial support, they have the whole world

to draw from, while Church societies are confined to a much more narrowed hunting ground."

To him the Christian Religion was a great integrating force needed to effect readjustment in the broken lines of life. He said he: "Mere philanthropy or altruistic activity, however kindly and self-sacrificing, will not produce this unity. There is required the introduction into the human life of something infinitely deeper and richer, and this something we call God. . . . We stand for Christianity not only as the fundamentally essential factor in social work, but as the factor which alone can give meaning and force to all other factors. We should find it impossible to do our work without it, and without it, as I have suggested, we should find ourselves rather put to it to justify our existence."

Some years later in writing to a former member of the Staff he said, "There is a necessary nexus between religion and social work, or, rather I should say, an identity which exists between the two where either in any real sense authentic. Religion is the handmaid of social work nor is it in any other way around. Without social work there is no Christianity and without Christianity, social work is only putting a plaster on the sore without attempting to get to what lies beneath."

Throughout the years that Father Hughson was connected with the Agency he fought for the development of an approach through which the case worker could be an instrument in offering to the troubled individual this "over and above" in case work treatment. He held out for the soundest and highest standards in professional equipment for the case worker who came on the Staff, high personal qualifications, case work training and experience and psychiatric understanding; but he asked that she also be a Christian.

man with acceptance of the Church's teaching and conviction of the part the Christian Religion might play in the life of every individual who came to the door of the Agency.

During the period of his Chaplaincy, Staff meetings and individual conferences with him provided opportunities for the discussion of the general and the specific problems met with in the work with individuals. Staff retreats with Father Hughson as conductor were offered as a means of enriching the spiritual life of the Staff and as he constantly urged developing greater spiritual security in their own lives so that without the self-consciousness they all experienced in some degree, they could offer greater understanding to the girls in their spiritual needs. He used to warn the case worker not to talk about sin without speaking of the love of God for sinners. In 1937, after his visit to England where he had given a series of retreats, Father Hughson returned full of enthusiasm over what he had found there. "Great numbers of men and women really learning how to pray. I fear we have hardly touched the skirt of it. . . . I want this Winter, I am still Chaplain to have our retreat a full weekend, not just that breathless half day we have been having."

Father Hughson was so anxious that the case workers should be not merely convinced intellectually of the need of the spiritual work, but that they experience this need themselves that he was ever watchful of the opportunities to urge the fuller faith and practice particularly through the Sacraments in order that the workers might carry conviction to their clients. In his own words, "The only way they can get this sense of religious security is to practice it. Without definite and continued practice of prayer and the Sacraments they cannot get that assurance any more than a person can get a sense of security about playing a piano without actual practice. One might as well read books about music or attend lectures on its history and theory and expect thereby to become a skilled musician. . . . They are earnest but are trying to be good performers without ever touching a piano."

The place where he and the Staff came



FATHER HUGHSON, 1947

closest together was at Communion Breakfasts—there his humor and ability to be at home with any group manifested themselves. It was the place where most of the Staff first came to know him as a person, rather than as a priest, and it helped greatly to break down any fear of him as the latter. He was not really then the father of the group. As he came and went through the office he was truly a member, not just an officer; one of the signs of his greatness was his ability to let go when the time came. It was remarkable for a person with his emotional investment in the Agency to be able to recognize the point at which "youth calls to youth" as he put it, and to resign in favor of a younger Chaplain. He was also remarkable in never interfering in the succeeding Chaplain's work and confining himself to the role he still carried of board member.

Many girls were referred to him as Chaplain and through him came to find spiritual security. He knew the power of prayer and the strength to be had in the grace of the Sacraments. This, as he so often put it, was an *objective* reality. It was not just some vague idea which served as a help or encouragement if one believed hard enough. It was the sureness of God, the fact that he knew God, that gave him his hold on those who sought help of him. He could not compromise or water down the faith; but, knowing the love of God, he could take the girl where she was and bring her at her own pace to an ever deepening knowledge of

God. Hence, in his words, she was helped to find "courage and peace . . . and to a glad conviction that life is indeed worth living."

Father Hughson recognized that many girls who came to the Agency were not ready to be plunged into a discussion of religion immediately; some not at all. But his knowledge and understanding of people led him to believe "that man is incorrigibly religious." It was his experience that there was within most of the girls who sought help a "slumbering conviction that a Loving Father had been wounded and that in Him alone, and in His Love lay the possibility of ultimate help." They came to him with many and strange notions of God. Of this he said, "If Youth Consultation Service never did anything more than correct these perverted notions of a Loving Father in Heaven, it would be doing a good work."

Father Hughson's impact on the many

WHAT is meant by heaven? Is it a local habitation? Is it a state of being? It is certainly the latter.

Heaven consists in a perfect and permanent union with God in love. Love is in its essential character a unitive virtue. If it exists at all it binds together the souls that love each other. All human experience proves this. Souls are knit into oneness in the degree in which mutual love exists. In such a union with God lies the aim and purpose of our creation. This union begins on earth and finds its consummation in that state of perfected love which we call heaven. We say *Our Father which art in heaven*, expressing our faith in the truth that *God is love* and therefore dwells in a heaven of love, and *he that dwelleth in love dwelleth in God and God in him*. When we say that we dwell in God and God in us we are declaring that we are, in this present time, participants of the life of heaven, which is the life of God. Whoso eateth My flesh and drinketh my blood *hath*—not will have in some future period—*eternal life*. To the follower of Christ heaven is not only a promise of the future, but an assured gift in this present time, and for all ages to come.

—S. C. Hughson, O.H.C.

girls who were referred to him as Chaplain perhaps can best be seen from the words of some of these girls in letters written since his death.

Dec. 16, 1949.

Dear _____:

I received an envelope from Father Hughson and thought I'll hear Fr. Hughson is improved and then the shock of Fr. Campbell telling me he'd entered life eternal.

The shock was so great I couldn't stop crying for its been 12 years back that we first had our talks at St. Mary's—his long letters from England. I guess I can't accept the fact that one so alive and fine could actually ever die.

My girl friend said 'Pull yourself together for Fr. Hughson is now getting the long rest he needed—try to get the inner peace; that is what Fr. Hughson wanted you to do when you last saw him.' Who am I after all to question God's will but the world has certainly lost a fine soul in losing Fr. Hughson. But then he'll never quite be dead to me, his fine spirit will live forever.

God Bless you and may your Christmas be a pleasant one.

Joan

Dear _____:

Words cannot express what Father Hughson meant to me. His genial disposition and understanding did much to restore my faith in myself, my church and fellow beings. With his going I lost one of the greatest friends and counselors it has been my honor and privilege to know.

The last time I visited with Father Hughson he held Richard on his lap and Leo was at his knee. A picture I shall never forget. My biggest regret is that the children did not get to know him and love him as I did.

* * * *

All my love.

Sally

Probably no better picture of Fr. Hughson in his capacity of Chaplain of Youth Consultation Service can be drawn than is portrayed in the following words of yet another girl who came under his influence.



FATHER HUNTINGTON

One of the Founders of the Church Mission of Help

If one were to seek out a term to describe the very special role of Fr. Hugh in the title 'Doctor of Spiritual Medicine' would be most appropriate. His most impersonal loving kindness built out of his deep conviction of the truth of the Christian principles by which he lived and breathed, brought into any demoralized lives a new sense of

security and of peace, a sense of forgiveness for past mistakes, and a new determination to live a new life to the honor and glory of God. That the performance did not always equal the resolve served only to strengthen and deepen his influence. Repeated forgiveness, counsel and a holy patience given where the expectation was of sharp

reprimand and rough rejection wrought near-miracles in the lives of some of the young women who passed through the agency.

His influence has stood the test of years. Today there are young respectable matrons, whose first born lacked the sanction of wedlock raising families in Christian homes that are monuments of his skill, his patience and his understanding.

There are other women now grown to full maturity who bless his memory in prayer as they go about their life work remembering the bewilderment, at an earlier period of their lives. For Fr. Hughson made many of us who had the privilege of knowing him feel that although the saints were the champion 'Athletes of God' no one of us was too humble to aspire to at least a minor title of His League.

The most outstanding memories I have of Fr. Hughson with whom I had but little contact are two. One is the memory of him at a Thursday evening dinner during which he entertained the guests with anecdotes, quips and a very extraordinary rendition of 'My Bonnie

Lies Over the Ocean' for this particular arrangement included several verses of his own composition. The whole table joined in the numerous choruses with gaiety and genuine delight. He had a special gift for transferring mere aggregation of individuals into a living social unit.

The second memory is very special. It was at Christmas tide and there was a beautiful creche in the chapel. When we gathered together in the chapel we all knelt before the creche for prayer and adoration. Then we began to sing 'Adeste Fidelis.' Fr. Hughson stood beside the creche and talked of the meaning of the Incarnation. His words were simple but profoundly moving. One needed but to look at the face turned toward him to realize the influence he exerted in the lives of the girls. Some of his serenity, some of the deep conviction, some of his sense of personal union with the Divine Savior filtered through into the spirits of those assembled and in some of us if not to a great degree, some of us came new insights into the meaning of communion the breaking and sharing of spiritual bread.

The Spiritual Director

BY FRANK DAMROSCH, JR.

SPIRITUAL Guidance is the title of Father Hughson's last book. In it he set forth his conception of what a spiritual director should be and how he should go about his task. Inasmuch as Father Hughson practiced what he preached, there can be no better way for us to get at the heart of his method of direction than to read what he said about it. Wherever quotation marks occur in this article they enclose passages from the above-named book.

"Spiritual direction . . . involves the systematic guidance of souls in such a course of interior activities, as will remove obstacles to the activities of God within us, and issue in the spiritualization and divinization of the whole life."

"The aim of spiritual direction is so to educate the soul that realizing spiritual values, and ready always to respond to them,

it will be conscious of the continual progressive call of the Holy Spirit, and know how to follow the call in such a manner that its perfection will be ever on the increase and God be the more glorified and honored in it."

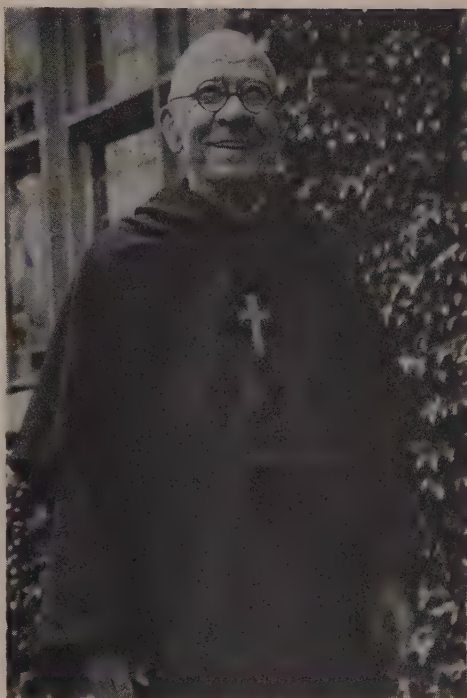
"The office of confessor and director are not necessarily the same. The special function of the confessor is to hear the acknowledgment of our sins and to absolve us of the guilt of them. He may at the same time give us some advice which would involve a certain degree of direction but this does not belong to the office of confessor essentially whose work is rather of a negative character while that of the director is more positive."

Father Hughson was, of course, both confessor and a director. It is to be doubted whether in his hearing of confession he ever separated the two offices as one man

er from the above quotation; one feels that every one of his penitents received merely "negative" counsel, but some words of very positive encouragement and help. There was, nevertheless, a difference between his counsel to those who simply went to him to Confession and those who voluntarily put themselves under his spiritual direction. It was the latter group who could be sympathetically guided in a course of interior activities, who could be educated in realizing spiritual values. And in this process of guidance and education Father Hughson went far beyond mere sermonettes in the confessional. It was a part of his spiritual curriculum that those under his direction should read, mark, learn, and inwardly digest the writings of the great Christian mystics; those of the past, such as Father Augustine Baker, or those of the present, such as the Abbé Saudreau. Like every good teacher, however, he did not turn inexperienced souls loose in the reading of these books; but in conversation and by letters expounded, explained, and clarified.

"It is certain that no man can give to another that which he himself does not possess. No one can direct souls into the way of holiness who does not himself possess some real participation in the holiness of God." Following this statement, Father Hughson goes on to point out that a spiritual director must have, in addition to holiness, learning. He must know Holy Scripture and he must know theology; dogmatic, moral, and ascetical. He adds, "It is not from books alone, however, that the priest can best learn how to discern the state of souls, valuable as books may be in showing us how through the ages the Holy Spirit has taught those who were called to this same ministry. He is to acquire his skill on his knees. His own life of prayer and meditation, of Communion and walking with God, will give him the spiritual presence which will enable him to judge souls rightly."

It is very easy to judge a man's scholarship. He either knows his Bible and his theology or he does not. Father Hughson knew his Bible and he knew his theology in all three branches. In view of the neglect



LAST PHOTOGRAPH OF FATHER HUGHSON

of moral and ascetical theology in so many seminaries it is interesting to see what Father Hughson has to say on that score. "One sometimes hears it said that moral and ascetical theology are only 'sanctified common sense.' This is a shallow remark. Common sense is indeed necessary, but nothing will be effected if the knowledge which comes by the divine revelation, and from the experience of the saints through the ages, is not acquired and made a basis of the leadership given to souls."

And Father Hughson also "acquired his skill on his knees." When he spoke to people about a rule of life, about frequent Communions, about the work of prayer, he was not telling others to do something which he did not himself practice. In the spiritual army of the Church he was not an officer prodding his soldiers from behind, but one who was always ahead, leading, not driving. What he wrote, as quoted above, about the inability of a director to impart to others a holiness which he does not in some measure himself possess, is profoundly true. That Father Hughson *did* give to so many souls a "real

participation in the holiness of God" is in itself, therefore, a proof of his own holiness. I have said that it is easy to judge a man's scholarship. It is, of course, not only difficult, but impossible, to estimate accurately a man's holiness. The inner spiritual processes of the soul are a holy secret. But when you see a priest at the altar celebrating the holy mysteries, and when you see that same priest on his knees in a monastery chapel or a parish church; and when that same priest comes forth from his Communion and prayers to give to souls a new knowledge of the love of God, you *know* that the priest is very close to God.

It would be hard to estimate the number of souls whom Father Hughson directed in the spiritual life. That this number was large is evident from the response to a request recently published in the Church press by the author of this article for letters of spiritual counsel written by Father Hughson. A spiritual director does not function in a vacuum, any more than does a physician. A director must have penitents as a physician must have patients. How did Father Hughson attract so many souls to come under his guidance? It was, of course, largely through the preaching of missions, the conducting of retreats, conferences, and quiet days across the length and breadth of the land. That alone, however, does not furnish the complete answer; other priests have had the same opportunities without achieving the same result. What he preached in missions or said in retreat addresses doubtless had a lot to do with it. But there is more to it even than that. "Initial contact," he writes, "often has to be made on the basis of some superficial interest held in

common. For this reason he who is able to assist souls on their way to God will make his field of interest broad and varied. He must make his own the principle of the pagan philosopher,—'I count nothing as alien to me which is human,' and he will, like the apostle, be 'made all things to all men that he might by all means save some.'"

Well, if any human being ever made "his field of interest broad and varied" it was Father Hughson. He would come into a roomful of complete strangers and within a few minutes he would feel them out conversationally, ascertain their interests, and have them all hanging on his every word. Books? He read them from the classics to detective stories. Poetry? He could quote it by the yard. Travel? He could talk entertainingly on his trips to Europe, the Holy Land, Africa. Mountain climbing? Until remarkably late in life he scaled some of the toughest peaks in the Rockies. Politics and world affairs? He not only kept up with them but had very positive opinions, sometimes amusing in their violence. At breakfast the headlines of the day were usually sufficient to set him off on a tirade against the way the world was being run, and his South Carolinian up-bringing occasionally colored his political thinking. Once, for example, when twitted about certain political prejudices, he denied having any prejudices at all. "But of course," he added, "I never under any circumstance would vote for a Republican." This universality of interests, this sparkling sense of humor, drew people to him as a magnet draws iron. Perhaps the real secret of his attraction was the rare combination of being both holy and human.

Associates

The annual day of retreat for the two confraternities of the Love of God and the Christian Life, will be held this year at St. Martin's Church, 50 Orchard Avenue, Providence, R. I., on Saturday, May 20th. Full details may be obtained from the Director C.C.L., at Holy Cross Monastery, West Park, N. Y. Anyone is welcome.

Now having attracted souls, having brought them under his direction, what did he give to them? Let us see what he has set down on this point. "There are not a few who think that the aim and purpose of the Christian life is carried out if they avoid sin. These are they who forget, they ever knew, that the fulfillment of the vocation lies not in the avoidance of sin, but necessary as that is, but in the attainment of the perfection of holiness through love.

Holiness through love. In his preaching

his writing, in his direction of souls, is what Father Hughson taught. He put it in an almost infinite number of ways but that is what he always said. He showed us that the way to learn to love is loving. And since it is through prayer the soul exercises its faculty of loving. Most of his counsel consisted in showing people how to pray better. It was his conviction that the higher forms of prayer are possible for souls living in the world as well as for religious in monasteries and convents. He led into mental prayer and contemplation people who without his help would have felt such personal advance utterly beyond their reach.

The director must love his spiritual children in and for God with a supernatural love which is at once gentle and firm. He is to be towards them the soul of goodness, and his patience in dealing with them must be without limit. It is not an exercise of either love or patience, however, to allow the soul to lay out a spiritual course for himself. . . . There must be frankness and firmness in pointing out faults and defects, and in insisting on corrective

courses being pursued diligently. The easy-going director is worse than no director at all."

This is the picture of what Father Hughson thought that a spiritual director should be. It is also the picture of what Father Hughson actually was. He was not easy-going, but firm. He was loving, gentle and very, very patient. He never allowed himself to be discouraged over the slow progress of a soul and by the same token he would never tolerate discouragement in those whom he directed. He would say again and again that failure is impossible except by a deliberate rejection of God's love.

When he died, many of us said, "What shall we do now?" That was foolish. For, after all, Father Hughson has given us all that we need. We can read his books again and again and those of us who knew him can hear his voice as we read his words. In the book of Proverbs it is said that the children of a virtuous woman arise up and call her blessed. Across the length and breadth of the United States and in lands over the seas are the spiritual children of Father Hughson. One and all arise up with thankful hearts and call him blessed.



HOLY CROSS MONASTERY — THE LIBRARY

Father Hughson in England

By L. D. HEPPENSTALL

DURING his several visits to England Father Hughson was in demand for retreats and addresses to Anglo-Catholic Congresses, and used the opportunities he had for arranging publications of some of his works by English publishers. His enthusiasm in the Faith, his zeal for the religious life, his ability as a teacher, and above all his outstanding quality as a fervent Christian, were a stimulus and encouragement wherever he went amongst us, and many of us revered and loved him.

A senior sister of the Community of the Holy Name at Malvern Link (Worcestershire, England) recounts his dealing with the Community:

Father Hughson first came to our convent in the autumn of 1929 to ask the Community to go to work with The Order of the Holy Cross in the hinterland of Liberia. He was full of enthusiasm and painted the need of sisters to work among the women and girls, in such vivid colours that he stirred the same enthusiasm in us. As he said, it was impossible for men to work among the women and girls of the primitive peoples of the hinterland, and with the growing number of men converted to Christianity the need for Christian wives was urgent. The Community decided at the General Annual Chapter in August 1930 to respond to Father Hughson's appeal and to close one of the Mission Houses in England to do so.

The Father came again to see us on his way back from visiting the Mission in August 1933 or 1934. He spoke to the Community in the Convent garden on Holy Name Day and gave us a vivid description of the progress of the work.

He came for the last time in 1937. He was staying at our Chaplain's house for some days and during that time received the news of Father Huntington's death. He felt this keenly and that he was not able to be with the Father at his passing, but was so calm

and detached, showing the truth of his religious spirit. He always gave the impression of being a great religious with a deep knowledge of the religious life.

It was during this visit to England that I saw the Mother at the Community's house in London. She had just read *Life in Christ* by Tyciak and spoke of the book to him. I did not know it, so it was her privilege to introduce it to him. Some months after I wrote to thank her for this, saying that I had found it an immense help and had read the book several times. More than once he repeated his thanks. When his book *With Christ in God* was published he wrote again to say that it was due to her introducing him to Tyciak's book that his book was written, for the former had inspired also that he had told S.P.C.K. to send him a copy of his book as a token of thanks. The gratitude just showed his beautiful humility.

We can never thank God enough for bringing our Community into contact with him and through him The Order of the Holy Cross, whose wonderful work in the hinterland it is the privilege of our Community to share.

A leading English master of the spiritual life, formerly working with our English Association for the Promotion of Retreats writes:

Some Memories of Father Hughson

By GILBERT SHAW

I FIRST met Father Shirley Hughes when he came to England to arrange for sisters to help in the Liberian Mission of the Community, when I was a Secretary of the Association for Promoting Retreats. He was instrumental in securing an invitation for me to visit the United States to lecture on retreat conducting and devotion practice. I shall never forget his kindness to me in meeting me himself in New York—a typical courtesy—and taking me out to stay at the Community House. There, again I think quite typically, he took me out for

walks in the snow—no doubt for the good of my body, but certainly to much advantage, through his spiritual conversation.

He kept up an occasional meeting when he was over in England; and a certain assurance of correspondence, in which I think the outstanding thing was his emphasis on the necessity of a carefully-balanced devotion in which an insistence on the Trinity and the Unity of the Godhead should be most fully preserved. He felt that devotion and of its fullest development and range became concentrated overmuch either on one of the Persons or on some particular act of revelation.

To me he has always been a friend and

counsellor in the spiritual way, directing attention to the one thing necessary—a real and simple dependence upon GOD. One felt that the strength he brought to people, either in personal contact or through his preaching and teaching, was that he himself had found the Pearl of great price, and nothing else really mattered. Therefore he made it easier for them to find God for themselves.

An added pleasure derived from his friendship was the contact made through it both with the Community and with the Episcopal Church in the United States, and the keeping up of that contact through the years, which enabled one to understand very much better the problems and life of that part of the Church.

Holy Cross Press

BY THE RIGHT REVEREND ROBERT E. CAMPBELL, O.H.C.

FATHER Hughson from his earliest days was a man with many projects. Unlike so many professional promoters, however, he always stayed by his projects after they had been successfully launched. In the case of the Holy Cross Press this is particularly true.

Quite a number of years ago some of us at Holy Cross were twitting him in a good natured way over the number and variety of published works which even then stood to his credit. He laughed and said, "When one once gets printer's ink on his fingers he never gets it off." If ever that has been the history of any man, it certainly was of Father Hughson. His years of writing had been brightened and stimulated by the contact of just what to say, and how to say it, and when to publish what he had written. It was beyond genius. It was at times uncanny.

Just when or how Holy Cross Press came into formal existence is not clear to any of us. From the earliest days of the Order, a while yet a struggling little group on the East Side of New York, THE HOLY CROSS MAGAZINE had been issued. From time to time one or another of the Fathers would be permitted to set forth small tracts or booklets on spiritual topics, and such as

Father Huntington's *Repose*. Reprints had been made (with proper permissions of course) of such widely used forms as Father Stanton's *Way of the Cross*, and of the anonymous *How to Make a Confession*. These were kept at Holy Cross. They were either given away, or, if the person showed sufficient interest, sold at cost.

After Father Hughson's profession in 1902 all that easy-going, haphazard attitude began to alter at once. His head was quite as full of ideas as his hands were smeared with ink. This is not the place to detail the earlier and excellent works which as a young monk he had published. What we are interested in mentioning is that Father Hughson, so far from getting a writer's cramp seemed rather to get the writer's itch. New items flowed from his pen steadily, items which have weathered the years, and even now make good reading for all of us. We have in mind works like *The Passion of the King*, and the *Warfare of the Soul*. Scarcely an issue of THE HOLY CROSS MAGAZINE appeared without an article or two from him. His vivid, really beautiful "Letters from St. Andrew's" afford thrills for us old-timers even yet.

About 35 years ago the Order decided that time had come to issue a new series of

tracts. Father Huntington was most busy preaching hither and yon, and was rarely at home. Father Hughson was the Novice Master, and as such had to be at Holy Cross with his "lambs" a great part of the time. The natural thing happened. Father Hughson either wrote the tracts himself, or selected some of the best from England for a reprint. That was really the beginning of the Holy Cross Press, though it was not named till in the middle '20's. It was on those tracts that the now widely known "Chi-Rho" Press monogram was first used.

One amusing item about the tracts can now be told. It has to do not with the cost of them, nor with the flood of letters which poured in, some angry, some commendatory. Rather it was the mailing of them. Right at first we used to slip the little tracts into THE HOLY CROSS MAGAZINE as it went out each month. But we stopped that promptly when the postal authorities notified us that the law forbade any such practice. Then, what to do? The resourceful editor of the tracts had about ten novices, of whom the present writer was one. After all, why not allow the neophytes to share in this good work? Share we did in a most generous fashion. Great packages of leaflets used to arrive at frequent intervals from the printer. Ours was the task of folding them, stuffing them into thousands of envelopes and finally sorting these last according to cities and states. At first we took it as a lark, and had all kinds of fun as we worked, getting off our stale jokes and feeble wise-cracks amid gales of laughter. But one morning Father Master burst into the room wearing an unusually stern look. Addressing the Senior Novice he said, "Has the rule of morning

silence been changed?" No, it had not. Then the lark was ended, though the stuffing continued efficiently.

Thus in brief we can say that through Father Hughson's initiative and industry, and the well worth-while material which he produced so steadily, the emergence of the Press was almost a necessity. From a small casual handling of occasional booklets and pamphlets, together with THE HOLY CROSS MAGAZINE, the very volume of output required some more systematic method of distribution. The Press never has, never was intended to pay for itself. It is, as always, it has been under Father Hughson's vision and energy, a missionary enterprise. Others of course have done their part of writing and have supplied their ideas to this venture of faith.

But it was Father Hughson's pen, plus his ideas, plus his unerring literary instinct of when, what and how to publish that has made the Holy Cross Press such an effective instrument for Catholic Faith and practice in the Episcopal Church.

At Holy Cross the infirmary and press rooms adjoin. During his last months Father was confined to the infirmary, but could get about by himself so long as the stairs had to be climbed. He could and did get to Chapel often. Rarely a day passed without his going to the press office for chat, and inevitably a deluge of fresh ideas. Was it only a coincidence that in the infirmary he breathed his last?

Ecumenicity

On the same trip through the Gaspé which was mentioned in the story on page 13, Father Hughson decided to go to Mass in the Roman Catholic church one week day. He rose early and approached the church where the priest was ringing the bell. When the curé saw the habited monk he embraced him and started to lead him to a place in the sanctuary. Father Hughson did not speak French, but he probably knew enough to say: "Je suis anglican." The Roman priest merely pursed up his lips and shrugged his shoulders, then after pointing to the hall proceeded to usher Father Hughson to his place in the sanctuary.

Men's Retreat

The annual retreat for men who are members of the Confraternity of the Christian Life will be held again this year at the Monastery at West Park, from Friday afternoon, June 16th, through mid-afternoon of Sunday 18th. For reservations please write the Director C.C.L., Holy Cross Monastery, West Park, N. Y.

"Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

The Fifth Week After Easter

THE COLLECT

Lord, from whom all good things do come; grant to us thy humble servants, that by thy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. Amen.

WE declare that God is the Source from which all good things do come. He is the only good and the only fountain of goodness and blessing. And these good things come to us by His Holy inspiration. This speaks to us of the Holy Spirit whose work it is to inspire our hearts with the longing for God and the things of God. But these inspirations will be of no avail unless I am listening for the voice of the Spirit. When I feel an impulse towards God, do I promptly follow it, assured that many as are led by the Spirit of God they are the sons of God?"

Note that we ask God to grant this inspiration to His *humble servants*. The heart that is not humble cannot receive anything from the Holy Spirit, for He dwelleth in the high and holy place, with him also that of a contrite and humble spirit. Pride shuts the door of our hearts against the Holy Spirit. The first effect of this holy inspiration is to enable us to think those things that are good. Recall St. Paul's instruction to the Philippians which expands this idea; "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He who engages his mind with these things, will surely have the mind of Christ.

We are to bring "into captivity every thought to the obedience of Christ." Guard thy thoughts. Most of our sins are sins of thought, and every sin has its beginning in some evil thought. As a man thinks

so he is, either for good or bad. By a swift act of the will banish every thought that could not find place in the pure mind of Christ. Thought, whether good or evil, is translated into word or action. If I think only that which is good, my words and deeds will be good and holy in God's sight. Challenge every thought as it presents itself. Ask your heart and conscience the question, Is this thought the fruit of the inspiration of the Holy Spirit? We are unable of ourselves to think or do anything that is good. But we have the pledge that God's merciful guidance will lead us to the faithful performance of all our good intentions and resolutions, if we entrust ourselves to Him, and hearken to His voice as it seeks to instruct us. Let our resolution be, "I will hearken what the Lord God will say concerning me." The hearkening soul is not merely the soul that hears the voice when it speaks. It is the soul that is alert, intent, keen to watch for the first whisperings of the divine voice, and swift and ready to follow it. It is the soul that is ever in the attitude of the child Samuel: "Speak, Lord, for thy servant heareth."

Ascension Day

THE COLLECT

Grant, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

This collect bases everything on Faith. Like as we do believe, are our words. We believe that the God-Man is in the heaven of heavens, the first of our race to come to that blessed place. We believe that He is interceding for us; that He is preparing a place for us; that He has sent thence to us His Holy Ghost to dwell in us, to make us holy, to prepare us for the place destined for us. With our Ascended Lord

doing these great things for us, how sure and glorious a salvation is ours! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Acting on our faith in His heavenly work for us, we must in heart and mind thither ascend. "Hearts in heaven," must be the Christian motto. I shall be able to live by such a motto if my treasure is there, for "where your treasure is, there will your heart be also." Is He the chief treasure for which I long, He who said "I am thy exceeding great reward?"

I must not only ascend with my Lord, but I must *with him continually dwell*, that is, without interruption. Anything else but heaven unfits me for the heavenly companionship. Sin takes my heart from heaven, and I am not to think I can easily return when I have deliberately wandered away. So I must strenuously resist even the slight-

est approach to sin. "Flee from evil and do the thing that is good."

Sunday After Ascension Day

THE COLLECT

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us and exalt us unto the same place whither our Saviour Christ is gone before, who livest and reignest with thee and the Holy Ghost, one God, world without end. Amen.

The exaltation of our Lord to heaven was the ground of the Apostles' hope during these days between the Ascension and Pentecost. They had seen their Lord go into heaven with great triumph. They knew His promise could not fail. He had ascended on high to receive gifts for men. So they waited and longed and prayed. "And they were continually in the temple, praising and blessing God." As the apostles and their companions waited, so are we waiting on God. His gifts have been promised to us. Are we longing and praying as did the one hundred and twenty in the Upper Room at Jerusalem? Are our hearts athirst for God? Only the hearts that hunger and thirst can be filled. "Come, Holy Ghost, fill the hearts of thy faithful people, and kindle in them the fire of thy love." Say this prayer again and again.

Our first cry to Him is, *leave us not comfortless*. This is the cry of a longing heart, and it has in it no tone of doubt for did He not say, "I will not leave you comfortless; I will come to you?" So we hope with a supernatural hope. The virtue of hope was infused into us, along with faith and love at our baptism. It is that steadfast un-failing and joyful expectation of those things which are sure to come to pass because God has promised them. "For we are saved by hope." Natural human hope may buoy us up for a time, but it possesses no enduring power. It is full of doubt. We say, "O hope so," and our very tone of voice has in it a sound of doubt. Not so with supernatural hope for it is rooted in the promise of Him who "is not slack concerning his



THE ASCENSION

By Hans von Kulmbach

(Courtesy of the Metropolitan Museum of Art)

promises, as some men count slackness." Supernatural hope disappointeth not. It is sure and steadfast, "an anchor of the soul."

We pray that the Holy Ghost may *exalt us to the same place our Saviour Christ is now before*. We have no hesitation in making this prayer for He has promised "Where I am there also shall my servant be." There is no doubt or hesitation in the mind of the true Christian. Let me apply this test to myself. Am I a *true* Christian? The coming of the Holy Ghost will not only comfort us, but teach us to follow the way of the commandments, thus will we become worthy to be exalted to heavenly places. "Teach me to do the thing that pleaseth thee; for thou art my God; let thy loving Spirit lead me forth into the land of righteousness."

Our final hope is to be exalted *with* Him. When there will be no more possibility of coming from Him; no more sin; no more sorrow; no more anxiety; but perfect rest and peace in the bosom of our God. How glorious is the Christian hope! Is it not worth suffering for, is it not worth suffering for? For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

Whitsun - Tide

THE COLLECT

God, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of our Lord Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

On Pentecost, the Church's birthday, God the Holy Ghost taught the hearts of His faithful people. We are apt to think of the work of teaching as being directed to the mind, but it is not so in spiritual things. Unless our hearts are first instructed in love and humility, our minds can never become open unto salvation, whatever earthly wisdom we may acquire. Hear the words of our Lord: "Learn of me, for I am meek and lowly in heart."

Think of the kind of people whose hearts



God taught. They were *faithful*, that is, trustworthy, people. God trusted them to teach rightly the truth by word and example. How loyal they were to that trust! Men heard them and cried, "What shall we do?" Men saw their behaviour, and "took knowledge of them, that they had been with Jesus." Is it so with me? My name of Christian is either an honour or a dishonour to God, according as I am true or false to Him in my daily life. They were faithful also in that they steadfastly believed what our Lord had promised. They waited, and though the days went by, their fervour was not cooled because He who had given them the promise of the Father could not lie. Satan often tempts me to be discouraged, and to yield to this temptation is equal to declaring that I believe not the word God has spoken, saying, "I will never leave thee, nor forsake thee."

Let us consider some of the marks of the faithfulness of the little company in the upper room on Pentecost. (1) They all continued in prayer. They did not weary through these ten days of supplicating their heavenly Father. How marvellously did He answer them "when the day of Pentecost was fully come." We weary of prayer in a short half-hour, and then wonder that prayer seems unanswered. We set times and seasons for God, forgetting that He will surely answer, but not till His own time be fully come.

They showed their faithfulness (2) by a loving unity of spirit. Twice we are told that they continued in prayer *with one accord*. Love smooths out all differences. We are always very patient with the shortcomings of those we love. If I find myself critical and

impatient with my brethren, it means a want of love, and when love is wanting the soul can have no Pentecost, for there the blessed comfort of the Spirit cannot come.

Thirdly, their faithfulness is shown by the patience of their waiting. They persevered and were ready to persevere many days more. The apostle promises a rich harvest of blessing for those who *faint not*. Do I faint in waiting on God, and for the comfort He has promised, or do I tarry the Lord's leisure, sure that His love can never fail me? "I waited patiently for the Lord, and he inclined unto me, and heard my calling."

We ask two definite things for ourselves: (1) A right judgment, and (2) as following upon that, the joy of His holy comfort. We may have, by nature, a poor judgment in earthly things, but if we listen constantly for His voice we shall, in things spiritual, have more and more a judgment that will not err, because it will be directed by God Himself. He will tell us what to say and to do, and what greater joy can there be than the consciousness that we are daily becoming less liable to make a wrong decision in the things that are eternally important.

Trinity Sunday

THE COLLECT

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. Amen.

No human mind can fathom the mystery that there are Three Persons in the one God, but by yielding up our hearts "as little children," as our Lord tells us, He will give us the grace and power to believe, and believing, to worship the adorable Trinity in spirit and in truth. The purpose of this revelation is not that we might grasp the mystery of the Holy Trinity intellectually, but that we might bow down before

Him in humble, loving, adoration. We are *in the power of the divine Majesty to worship the Unity.*

This belief and worship must be constantly practiced if it is to be deepened. We must turn often to my heavenly Father; we must love and trust my Redeemer; I must talk familiarly with the Holy Ghost, whose work is to sanctify me more and more. Am I doing this daily?

Only one condition is necessary to God keeping us steadfast in this faith: that we trust Him in all things. When temptation comes, if we lose heart and think there is no use to try, we are failing to trust His love and His strength. "Let thy merciful kindness, O Lord, be upon us, like as we do put our trust in thee." If in times of trouble we cry out against our lot, it means that we think God is not dealing with us as a loving Father should. These failures undermine our faith, and bring in the spiritual coldness and death. Let us trust Him to do all things well. All that comes from His hand is good though we may not always realize the good, but to complain seriously of anything that enters into our life is the first step towards denying the loving providence of God by which we are sustained every moment. "Why art thou so heavy, O my soul? and why art thou so disquieted within me? O put thy trust in God for I will yet give him thanks which is the help of my countenance and my God." St. John says: "This is the victory that overcometh the world, even our faith." No adversity can overcome us, no temptation ensnare us if we know our faith and act on it daily, when doubt arises say, "I believe in God." When trouble presses hard, cry out, "The Lord is my light and my salvation, whom then shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

There is strength and comfort enough to uphold me in every exigency of life in the thought that the totality of the loving power of the Holy Trinity is being exercised every moment on my behalf. He loves me and deals with me as though I were the only soul He loved. Let us rest in the assurance, "He will send down from on high

fetch me; he will take me out of many
ers." If I have a true and living faith
the power and love of Father, Son, and
y Ghost, then I know that in the end all

must come right. The world may contend
against me, but I know with an absolute
and joyful certainty that "we are more than
conquerors through Him that loved us."

Autobiographical Notes

FATHER Hughson was a very remarkable man; everybody who met him made that observation. The vigor of mind into old age was a constant source of wonder. One of the supposed signs of old age is constant reference to the past: "I remember when I was a boy . . ." Selma did any of us hear Father Hughson that way. Indeed his sermons and meditations were completely free from references to himself. That shrinking from personal reference made it hard to dig into personal experiences which lay behind the mature religious whom we knew. He started to collect material in a half-hearted way for a study of Father Huntington which some wanted him to undertake, and among these are some personal reminiscences. We publish below these fragments which may be allowed to speak for themselves.

If my memory serves me aright the first time I ever heard of the O.H.C. was in the winter of 1892-93. I was at that time one of the masters in the University Grammar School at University of the South, Sewanee, Tennessee. Our long vacation was in the latter months, and I was spending it at my old home in Sumter, South Carolina. I was intimate at the rectory of the Church of the Holy Comforter in that city, the rector of which was the Reverend John Kershaw, a blessed memory. On Sunday morning I went to the rectory an hour or so before forenoon service, and was there when the mail was brought from the post-office. The rector's wife looked it over, and tossed the paper across the table to me with the remark, "Now if you want to see something of the Church, there it is." It was the HOLY CROSS MAGAZINE. I glanced at it with only a slight casual interest, little thinking that another seven years I would be in the

Order, and was to spend my life in its service.

I do not recall that I ever thought of it again until the following autumn, when I gave up my position at Sewanee, and went to The Johns Hopkins University in Baltimore when I began my work for a doctor's degree with the purpose of devoting my life to the study and teaching of history. It was in October of that autumn that the General Convention met in Baltimore. This Convention was memorable as completing the first revision of the Book of Common Prayer since the adoption of the first American Prayer Book in 1789.

I was greatly interested in the work of the Convention and spent as much time as I [could] spare from my studies, in attendance on its sessions. All the delegates from South Carolina were old friends and acquaintances of mine, although of course of an older generation, and I sat with them listening to the debates and discussions of the Prayer Book revision. Among them was my old rector John Kershaw who was shortly to remove to Charleston as rector of St. Michael's Church.

One day an announcement was made of a meeting in the interest of the Christian Social Union at St. Paul's Parish House. Dr. John Johnson, the rector of St. Philip's Church, Charleston, suggested that we attend this meeting, and see what it was all about. This union had been organized some years before as a Church agency for the betterment of social conditions. I believe it accomplished little or nothing in the brief course of its existence. Only a handful of people attended this meeting. Bishop Frederick Dan Huntington of Central N. Y., presided, and Richard T. Ely, the dis-

When you make a purchase, please
mention THE HOLY CROSS MAGAZINE.

tinguished economist, who was just then leaving Johns Hopkins to go to the University of Wisconsin, was present and active. But the figure that attracted our attention particularly was that of a youngish man, dressed in a religious habit, who had little to say, although one sensed that he had a profound interest in what might be done for social improvement by such an organization. This was Father Huntington, and it was the first time I had ever heard of him. He was evidently not at all pleased at the way things were progressing, or rather not progressing, and sat, as he often did at such gatherings leaning forward in an intent listening attitude with his eyes closed. So far as I remember he opened his lips only once. This was when he was asked to serve on a certain committee. He rose and asked to be excused as he expected to spend a large part of the coming winter working with the lumber-jacks in the lumber camps of Michigan. I was minoring at the University in sociology, in which I had an intense practical not theoretical interest, and I can feel again, the tremendous thrill that I experienced at the thought of such a work, and how eagerly I wanted to share with him such a labour. However, I did not come to know Fr. Huntington on that occasion, but I remember Dr. Johnson's remark when we came out of the meeting. "What a look of abject humiliation that young man had." He said.

History had been my primary interest from boyhood, but I was not destined to give my life to it, for whatever my wish might have been God had other plans, the carrying out of which led eventually to my association with Father Huntington and the Order of the Holy Cross.

As the time for the long vacation of 1893 drew near, Dr. Herbert L. Adams,¹ the head of the history department at the Hopkins, who had always been very kind to me, giving me great help and encouragement in my studies, asked me what I planned to do during the summer. Adams was the author of few books, but he was a most stimulating teacher, and was responsible for the intel-

lectual development of not a few men who attained later to great distinction in the field of history, sociology and economics, in university work in this country.² I had no plans for the summer, but I had become much interested in a course we had during the previous year in colonial history. Thereupon suggested that I give part of my vacation to an investigation of the colonial records of South Carolina, which were fairly intact, with a view to a study of the beginnings of slavery in the Carolinas, which had never been made. I adopted his suggestion, and when engaged in the study of the records at Columbia, S. C., I met an old college acquaintance who was engaged in the practice of law. One Sunday we went to church together, and spent the afternoon in his rooms amusing ourselves with casual conversation, when I was swept off my feet by his challenge that if I would give up my work and study for Holy Orders, he would do the same thing. Few things in my early life had ever upset me more. I was devoted to my work at the Hopkins, and so far as I could judge my prospects were bright. But under the quiet influence of my dear old friend John Kershaw there had lodged in my mind the thought that, even if I continued my historical pursuits I might eventually take Holy Orders in any case. I returned home when I got through my researches in Columbia, eager to [talk] the matter over with my rector, but as providence would have it, he was away on a month's vacation. In all this God's hand seemed very evident for it was well that I should pray out the problem for myself and by the time he returned I had made up my mind. In the autumn, instead of returning to Baltimore I entered the General Theological Seminary in New York, and proceeded to the priesthood.

² Among the distinguished graduates of the history department were: C. McL. Andrews, J. F. Jameson, J. H. Latane, F. Turner, historians; Walter Hines Page, diplomat; Woodrow Wilson, President.

¹ Herbert Baxter Adams, 1850-1901. After receiving his Ph.D. at Heidelberg in 1876 returned to this country and was the main figure in organizing the first real graduate school with the foundation of The Johns Hopkins University.



ST. ANDREW'S

THE winter season at St. Andrew's is always the most difficult time of year.

It is the in-between period when the elation of the beginning of school is over, and the hope of its close not yet in sight. The dominant events are mid-year examinations which only reveal a need for harder work and a sense of achievement that goes with it. Worst of all is the weather. Those who have visited Sewanee Mountain only in spring, summer or fall are pleasantly unaware of what our winters can be like. In January we had exactly five days without rain.

It is an indication of the high morale of the school this year that we have passed through this dismal season with a minimum of depression. The boys have taken everything with high spirits. They are doing a better job than ever in their studies and the discipline has been good.

Both our winter sports had successful seasons. The basketball team played a much harder schedule than usual. Every game but one was with a Mid-South School. In the past we have played about half our games in Public High Schools. The Mid-South schools are all larger than we are, some five times our size, and they attract the best athletes. Against such competition we could not expect to win many games. We are proud of our record of four out of fifteen. In those we did win we put up a splendid fight and were usually beaten by less than ten points. At the Mid-South Tournament we won our game in the preliminary round and made a fine showing in the quarter-finals. Again this year one of our boys was chosen for the All-Mid-South Second Team.

The Boxing Squad covered itself with glory. Although we lost almost all of last year's first string boxers, others were trained to take their places. We took third place in the Mid-South Boxing Tournament, scoring one more point than last year, running only three points behind the team in second-place. Three of our boys won Mid-South Championships, in the 100, 108 and 124 pound classes.

The high point of the winter season was

the visit from the Father Superior early in February. He was with us for a busy and happy week. While he was here we held the induction of the new members of our Chapter of the National Honor Society. Two seniors and five fifth formers were admitted, bringing the total membership now in the school to twelve.

At the time I write, spring has come at last—more or less. The Baseball, Track and Tennis squads have begun their practice. The Seniors are busy sending in their college applications. The pleasantest time of year lies before us, and we are all prepared to enjoy it to the full.

SUCH is the description of those who receive Him, and to whom, believing on His Name, He gives power to become the sons of God. No mere human descent from a chosen people. No pride of birth, or of worldly station. No natural talents or ability derived or fostered by heredity or environment. The true aristocracy of the Kingdom of heaven are born of the love of God one by one, even as the angels were created one by one. My soul will have its place in the Kingdom only if I personally use the power that is bestowed upon me to become a son of God, and I can maintain this place only by faithful use of the ordained means of grace—of prayer, of the sacraments of the Church. *But of God*, we are all 'of the Father's love begotten.' Consider the mighty stimulus of the recollection that I am, in my baptism, born of God. I am His child, the child of a King. I am one of the Princes of the blood royal of the everlasting Kingdom. I must live according to the dignity of a Prince. I must do nothing to dishonor my royal name and heritage. I must be true to my kingly Father; I must live so as to bring no shame upon my brethren and kinsfolk in the divine family, even the Angels and Saints of God. Consider the mighty stimulus of the recollection that I have won the love of no perishing mortal, but the infinite love of Him Who is from Everlasting. He who had before Him all the best of all the ages upon which to set His Heart—chose me.

—S. C. Hughson, O.H.C.

Notes

Father Superior preached and confirmed at Christ Church, Riverdale, New York; gave an address to the Church Mission of Help at West Hartford, Connecticut; preached and confirmed at Christ Church and St. Mark's Church, Tarrytown, New York.

Father Kroll preached at St. Michael and St. Mark's Church, Brooklyn, New York; held conferences at the Convent of St. Helena, Helmetta, New Jersey; conducted a quiet day for the Woman's Auxiliary of Christ Church, Red Hook, New York.

Father Packard gave an address on the Liberian Mission and preached at St. John's Church, Lancaster, Pennsylvania.

Father Hawkins who has been elected to succeed Father Hughson as chaplain of the St. Bede's Library, New York City, gave a conference for that group.

Father Gunn conducted the annual retreat for the Oblates of Mount Calvary at Holy Cross Monastery.

Father Taylor conducted a retreat at St. Paul's Church, Dayton, Ohio.

Father Stevens gave a retreat for the Canterbury Club of the University of Maryland.



Want of information helps us in this issue when we need all the space we can have for Father Hughson. Try as we may we can find no more information about late seventeenth century episcopal doings in Ireland. On the death of Bishop Synge, the chapter of Cloyne resolved that a throne should be raised for the next bishop in a convenient place in the choir and also one for his wife.

Intercessions

Please join us in praying for:—

Father Superior preaching and confirming at Holy Trinity Church, New York City, May 14; conducting a school of prayer at the Church of Our Saviour, Old Greenwich, Connecticut, May 14-17; preaching and confirming at the following: St. John's Church and Holy Cross Church, Kingsburg, and Trinity Church, Saugerties, May 14; Christ Church, Piedmont, and Grace Church, Nyack, June 4; all in the Diocese of New York.

Father Packard showing the Liberator Films and speaking at St. James' Church, New London, Connecticut, May 14; conducting a retreat for associates of the Order of St. Anne at St. Martin's Church, Providence, Rhode Island, May 20; giving an address to the Woman's Auxiliary of St. Paul's Church, Albany, New York, May 23.

Father Hawkins giving a retreat for associates of the Order of St. Anne, Albany, New York, May 23.

Father Stevens leading a conference for young people at Garden City, Long Island, New York, May 20; conducting a quiet day for men and preaching at St. Peter's Church, Auburn, New York, June 3-4.

Contributors

The Reverend Gregory Mabry, D.D., rector of Saint Paul's Church, Brooklyn, New York, and an Oblate of Mount Calvary.

The Reverend Frank Damrosch, Jr., rector of Saint Paul's Church, Doylestown, Pennsylvania, and a Priest Associate.

The Reverend L. D. Heppenstall is a member of the Community of the Holy Name, Malvern Link, Worcestershire, England.

The Reverend Gilbert Shaw was formerly secretary to the Association for the Promotion of Retreats in England.

Sister Mary Theodora is a member of the Community of St. Mary.

Mr. George W. Van Slyck, attorney at law, is president of Youth Consultation, vice of the Diocese of New York and a communicant of the Church of the Redeemer, New York City.

An Ordo of Worship and Intercession May-June 1950

Rogation Tuesday W Rogation Mass V col 2) of St Mary 3 for the Church or Bishop pref of Easter today and tomorrow—for the ill and suffering

Vigil of the Ascension W Mass a) of the Vigil col 2) Rogation 3) of St Mary or b) after Rogation Procession Rogation Mass V col 2) Vigil 3) of St Mary LG Vigil—for isolated Catholics

Ascension of Our Lord Double I Cl gl cr pref of Ascension until Whitsunday unless otherwise directed—for all religious

St Dunstan BC Double W gl col 2) Ascension cr—for church musicians

St Bernardine of Sienna C Double W gl col 2) Ascension cr—for the Seminarists Associate

Sunday after Ascension Semidouble W gl col 2) Ascension cr—for churches dedicated to the Ascension

Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop—for the Servants of Christ the King

Within the Octave Semidouble W Mass as on May 22—for those in mental darkness

Within the Octave Semidouble W gl col 2) St Vincent of Lerins C 3) of St Mary cr—for the Order of Saint Helena

Octave of the Ascension Gr Double gl cr—for the increase of religious vocations

St Augustine of Canterbury BC Double W gl—for the bishops of the Church

Vigil of Pentecost R gl pref of Whitsuntide no mention of Venerable Bede or Philip Neri at Mass this year—for Christian family life

Whitsunday Double I Cl R gl seq cr pref of Whitsuntide through the week—for Christian reunion

Monday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for religious education

Tuesday in Whitsun Week Double I Cl R gl col 2) Whitsunday seq cr—for the Companions of the Order of the Holy Cross

Ember Wednesday Semidouble R gl col 2) Whitsunday seq cr—for all ordinands

ne 1 Within the Octave Semidouble R gl col 2) for the Church or Bishop seq cr—for those in the armed services

Ember Friday Semidouble R gl col 2) Whitsunday seq cr—for the persecuted

Ember Saturday Semidouble R gl col 2) Martyrs of Uganda 3) Whitsunday seq cr—for the peace of the world

Trinity Sunday Double I Cl W gl cr pref of Trinity—thanksgiving for the Christian revelation

St Boniface BC Double W gl—for the Oblates of Mount Calvary

Tuesday G Mass of Sunday a) col 2) of the Saints 3) for the faithful departed 4) *ad lib* or b) as Votive of Trinity W cols as above pref of Trinity—for the faithful departed

Wednesday G Mass of Sunday a) col 2) of the Saints 3) *ad lib* or b) as votive W with pref of Trinity—for the Confraternity of the Christian Life

Corpus Christi Double I Cl W gl seq cr pref of Nativity (as in PB for Purification) through Octave—for all priests

Within the Octave Semidouble W gl col 2) St Columba Ab seq *ad lib* within the Octave cr—for the Liberian Mission

Within the Octave Semidouble W gl col 2) St Margaret of Scotland seq cr—for the work of the Holy Cross Press

1st Sunday after Trinity Semidouble W Mass a) of Sunday gl col 2) Octave cr or f) before Corpus Christi procession of the feast W gl seq cr if no other Mass is said col 2) and LG of Sunday—for a sense of responsibility for the unfortunate

Within the Octave Semidouble W gl col 2) of St Mary 3) for the Church or Bishop seq cr—for Mount Calvary Monastery

Within the Octave Semidouble W gl col 2) St Anthony of Padua C seq cr—for the Priests Associate

Within the Octave Semidouble W gl col 2) St Basil BCD seq cr—for Saint Andrew's School

Octave of Corpus Christi Gr Double W gl seq cr—for social and economic justice

Sacred Heart of Jesus Double II Cl W gl or prop pref—for the Confraternity of the Love of God

From the Business Manager

Father Hughson . . .

The Third Cover of this issue is devoted to a listing of all available publications of the late Fr. Hughson. We have a very limited number of copies of his book on the Liberian Mission . . . "The Green Wall of Mystery," and we are not planning another printing. His book on the Saints . . . "Athletes of God" should be ready late August.

Father Hughson Memorial . . .

Last month we mentioned a full announcement to be made in this issue of the MAGAZINE. Plans of the Committee were changed and announcement will be made by letter.

National Guild Tract . . .

The National Guild of Churchmen is now distributing the third release in their new series of 12 tracts based upon the history, doctrine, practice and teaching of the Episcopal Church. The current pamphlet is entitled "The Church in Reformation" written by the Rev'd P. M. Dawley, Ph.D. A copy of this tract and others published by the Guild may be had without cost by addressing the Guild Office, 145 West 46th Street, New York 19, N. Y.

Holy Cross Tracts . . .

Letter-size format. Four pages. \$1.60 per hundred. Postpaid. Cash with order. Minimum order 25 copies single title. Tracts now ready are: No. 1. The Path of Repentance. No. 2. A Catholic Keeps Lent (order now for next year). No. 3 Holy Water. No. 5. Sorrow for Sin. No. 6. Calling Priests "Father". Tract No. 4. The Sign of the Cross will be ready late summer.

Rosaries and Crucifixes . . .

We continue to receive orders for them. Sorry, but we do not carry in stock. For Rosaries write to the Sisters of St. Mary, Valhalla, N. Y. For Crucifixes to any of our Church bookstores.

If You Are One . . .

of those who sent in a pre-publication order for Fr. Spencer's forthcoming book "Ye Are the Body" please exercise the virtue of patience. The book is now being set up at the printers and may possibly be ready early Fall.

What Do You Think ???

It has been suggested that The Press should issue, in pamphlet-form, the section on the Mass from "Saint Augustine's Prayer Book." One priest writes that the instructions are of signal value because they are brief and to the point. If the Clergy are interested they might drop us a card indicating the number required.

Summer Plans . . .

If you plan to visit Holy Cross we ask that you write the Father-in-Charge well in advance—allowing time for his reply—as the House is sometimes very full. This applies, of course, to men who plan to stay over night, or for meals. Women are welcome to visit the Chapel, see the garden, and the Press office!

Now Is The Time . . .

to order Sunday School material for use next Fall. We haven't much, but some people assure us that what we have isn't too bad. Send for List.